Dvādaśa Stotram
(TWELVE HYMNS)
of
ŚRĪ MADHVĀCĀRYA

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English translation by
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SRI RAMAKRISHNA MATH
CHENNAI, INDIA 600 004

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PREFACE

We live in the best of times; but this happens also to be the worst of times. On the one hand the marvellous advance of modern sicence and technology has conferred a cornucopia showering comforts and luxuries galore, not dreamt of even in the Arabian Nights. But this is only one side of the coin. The reverse side displays mindless cruelty, injustice, corruption, etc. How to tide over this quagmire? We live under tremendous stress and tension. There is no happiness. How can we claim happiness our birthright?

It is here that devotional stotras like Dvadasa Stotra help us to regain our balance. Fulfilment can be approached in many ways. Of these Bhakti is the easiest and best. And to deepen the feeling of devotion Sri Madvacarya who is devotion embodied can be our able guide.

In these twelve hymns, Dvadasa Stotra, Sri Madvacarya has gathered together all the excellences which distinguish Sri Maha Vishnu. By repeating the

various appellations by which Lord Vishnu can be adored the devotional mind attains tanmayata, merging in the great glory of the Lord. In the Sri Krishna Karnamrita we are told that the Gopis of Brindavan had nothing but constant remembrance of Krishna; that they could not speak of anything else but the divine names of the Lord. A Gopi cries out for sale Govinda, Damodara and Madhava. instead of curd, butter, etc.

When we read Sri Madvacarya's Dvadasa Stotra we are thrown into a similar state of mind. We cannot help chanting the various names by which Vasudeva is distinguished.

This edition of the Dvadasa Stotra, transliterated into English and lucidly translated by Sri Kowlagi Seshachar, Retd. Principal, S.M.S.P. Sanskrit College, Udupi, is an invitation to us to dedicate everything to the Lord and float in divine bliss.

SRI RAMAKRISHNA MATH
CHENNAI–4

INTRODUCTION

The Dvādaśastotra of Śrī Madhva is one of the devotional works intended mainly for singing the glory of the Lord. It consists of 12 cantos composed in different metres lending itself to musical rendering. It is not strictly a literary poem, for, it is richly robed, at appropriate places, in the folds of philosophical raiment. The fact that Śrī Rāghavendraswamiji quotes in the beginning of his magnum opus 'Parimala'

> प्रच्युतोऽशेषदोषैः सदापूर्तित इत्युक्तेः
> सर्वस्वातंत्र्य सर्वज्ञान सर्वशक्ति सर्वैश्वर्यादि गुणसत्त्वे
> पारतंत्र्यादि दोषाणामयोगात् ।

a line from the Dvādaśastotra (Canto VIII-8) amply demonstrates its metaphysical worthiness. Śrī Madhva never indulges in ornate style either in his prose works or in verse. He is content with a simple, direct and forceful style.

The plan of the work is as follows:

Conto I. This indicates the imperative need on the part of the devotee to meditate upon the various aspects of the divine—Person (from foot to face) especially at the time of the soul's departure from the human body.

We gather from the Canto the following illuminating points: (1) The lord Visnu's arms have perpetual concern for the protection of the world. (2) His glories are incessantly proclaimed by the Vedas. (3) His graceful and benign grace directed towards the devotee puts an end to the vicious circle of metempsychosis in which the latter is caught and brings about his redemption. (4) Even Brahmā and other gods have not been successful in enumerating all the attributes of the Lord. (5) Significant appellations of the Lord such as Vāsudeva, Śripati, Iśa and others are mentioned.

Canto II. Here three delectable expressions catch the reader's mind and they are: (1) सत्पान्थजनगेहाय (2) अव्याकृतगृहस्थाय (3) अस्मदिष्टैककार्याय. The Lord is the sanctuary of the worthy travellers travelling wearily the path of worldly existence and is metaphorically described as an incomprehensible house–holder. The Lord's chief aim is to fulfil the aspiration of the devotee. Under such comforting and confidence-inspiring circumstances the devotee need not despair of his existence in this material world. His path is safe under the protective arms of the Divine house-holder and they ultimately lead him to the supreme sanctuary through the Lord's redemptive grace. Such is the hope generated by these three expressions mentioned above.

Canto III. Three categorical imperatives namely, discharge of one's duty with unfailing regularity, experiencing the inescapable results of one's actions and these two to be fulfilled with the thought always that Hari is supreme, are all introduced serving as beacons to the devotee on his path of spiritual progress. The devotee is exhorted to give up worldly attachment and concentrate upon the feet of the Lord which alone bring about eternal happiness. Śrī Madhva's asseverations of Divine Providence, Hari, as Supreme moves us most to admiration and adoration. His appeal to the devotee is touching in the extreme. Even an attempt, he says, at devotion, has its own inspiring reward, what to speak of true devotion? Śrī Madhva asserts with uncompromising directness and refreshing conviction that the world of the sentient entities cannot but be under the control of an intelligent Being and its reality is not at all empirical but absolute and the entire gamut of beings from the creator Brahmā down to the smallest creature is regulated by an unalterable settled hierarchy.

Canto IV. The visible, sensible and intellgible world is a manifestation of divine thought (स्वमतिप्रभवं...) that is not apprehensible by man's sense and intellect. Because the Lord creates multifariously this world containing many wonders, His omnipotence

stands supremely vindicated. The world is no illusion, nor is its reality relative. Eradication of internal enemies (such as passion, anger and others) is a sine qua non to the act of devotion to the Lord.

Canto V. This canto begins with an invocation to Vāsudeva, and then the twelve forms of the Lord beginning from Keśava to Dāmodara are praised. Each form has a distinctive feature. According to commentators the word Vāsudeva stands for the four forms of the Lord viz, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha It is the Vāsudeva form of the Lord that brings about final liberation of the soul enmeshed in worldy bondage. Therefore, it is put in the beginning. It should be noted that there is no difference between the original form of the Lord and His manifested forms in different incarnations. It is significant that the Dvādaśastotra begins with a salutation to Vāsudeva. The two enthralling expressions **परलोकविलोकनसूर्यनिभा** and **हरिभक्तिविवर्धनशौण्डतमा** convey the hopeful message to those who cherish the ambition of reaching the acme of spiritual discipline.

Conto VI. The ten incarnations of the Lord are praised. As regards the beginning of this canto, the Dvādaśastotra published by the Pejāvar Matha, Udupi,

records a variation. Three verses beginning from देवकिनन्दन and ending with सुपूर्ण are placed first followed by the other verses; whereas the other extant editions begin from the verse मत्स्यकरूप... The commentator H. H. Viśvapatitīrtha alludes to a tradition justifying the variation. It seems the Ācārya went to the sea shore reciting (the first five cantos of the) Dvādaśastotra on the day he expected to receive the idol of Śrī Kṛṣṇa concealed in a lump of yellow clay (Gopicandana) that was to be brought from Dvāraka in a boat. Overjoyed on seeing the beautiful idol of Śrī Kṛṣṇa the Ācārya first praised Kṛṣṇa and then His other incarnations in the usual order. All the words in the Conto excepting those in the last line are cast in the Vocative Case. This very idol of Śrī Kṛṣṇa was brought to Udupi by the Ācārya and installed there with great eclat. The subsequent cantos were sung by the Ācārya on his way beck to Udupi.

Conto VII. As regards the relative position of this Canto in the Dvādaśastotra there seems to be some difference of opinion. The late C. M. Padmanābhā-chārya in his edition of the Dvādaśastotra records that this Conto appears as the twelfth Canto in the manuscript written by H. H. Hṛṣīkeśatīrṭha, one of the direct disciples of Śrī Madhva and the first pontiff of the Palimār Maṭha, Udupi. But the extant editions of the

Dvādaśastotra including the Pejāvar Maṭha edition have not toed the order of the Canto as set forth by H. H. Hṛṣīkeśatīrṭha. The entire Canto is devoted to the glorification of Lakṣmī, the divine consort of Viṣṇu. The whole process of creation, sustenance and destruction of the universe, the various activities of the gods beginning from Brahmā, the multifarious penances, meditations and such other acts of devotion conducted by sages and saints, in respect of the Lord and accompanying auspiciousness, fortune and bliss are all regulated by the benign grace of Lakṣmī who in her turn derives all her greatness from Viṣṇu. This vertical pluralism worked out by Śrī Madhva attuned to the harmonious hierarchy of sentient beings proclaims unequivocally the absolute majesty and supremacy of the Ajita named Viṣṇu.

Canto VIII. Propitiation of Vāsudeva who is the integral ornament to the assemblage of divinities is the subject-matter of this Canto. Vāsudeva is proclaimed by all the Vedas; He is the very subject of discussion among the learned; He is the fulfiller of all that is sought after by the devotees. The expression 'वश्यतां स्वेच्छया सज्जनेष्वागतम्' which means 'who comes under the direction of the pious by his own volition' shows to what extent a devotee can develop his spiritual potentialities.

Our life is a gift and a responsibiliy. Therefore, all our actions and thoughts have the worthiest aim of pleasing the Lord who, in fulfilment of the devotee's dedicated total surrender, showers grace leading to beatific vision namely, the direct experience of the Lord in His unutterable holiness. One has to glean all these from the following pithy and yet sublime and felicitous expressions: **कुर्वते कर्म यत्प्रीतये सज्जनाः**, **अक्षयं कर्म यस्मिन्परे स्वर्पितम्**, **मन्दहासारुणापाङ्गदत्तोन्नतिम्**.

Canto IX. The ten incarnations of the Lord are again praised. No doubt in Canto VI Śrī Madhva has already praised the ten incarnations of the Lord. But the purpose in repeating the praise seems to be to establish the fact that there is no fundamental difference between the original and the incarnated forms of the Lord. Significant epithets such as **सुखमयमीन**, **वरकूर्म**, **सुसूकर**, **परमविबोध**, **शरणद**, **कल्कीश**, and others prove the point.

Canto X. Here we have a very touching appeal to the Lord who is full of compassion and who is the bestower of boons on the devotee for making the devotee worthy of knowing the greatness of the Lord. The appeal implies that, however much one may be learned in the Sāstras, their true import will dawn upon him only when the Lord showers His benign grace. According to the late C. M. Padmanābhāchārya, the

invisible form of the Lord meditated upon (from foot to face) in the first Canto by the Ācārya is now before his very eyes through beatific vision and is adored from foot to face again. Flashes of felicity of expression found in this Canto leave an indelible impression on the mind of the reader.

Canto XI. Śrī Madhva after proclaiming again and again the supremacy of the Lord concludes the Canto with a fervent hope that the devotee who recites the hymns may attain the state of blessedness, the highest goal of all human endeavour.

Canto XII. The recital of the prayer rises to a crescendo in this Canto, the beginning and ending of which have significantly the word 'आनन्द'.

I have mostly adopted the text of the Dvādaśastotra found in the Sarvamūla edited by pandit T. R. Kṛṣhṇāchārya of Kumbhakonam except for slight variations here and there.

In preparing the translation in English, the most erudite and masterly commentary in Samskṛt on the Dvādaśastotra by the late C. M. Padmanābhāchārya of Coimbatore and the lucid commentary on the same by H. H. Viśvapatitīrtha have been helpful to me. I owe them a deep debt of gratitude.

I am not unaware of the pitfalls one is exposed to when translating ideas from one language to another. I cannot even deny that I have not been menaced with constant perils of bathos. However, it is upto the reader's refinement to discern to what extent I have steered myself clear of these two hurdles in my performance.

This translation is an outcome of the persistent prodding of my very dear friend professor S. S. Rāghavāchār, retired Head of the Department of Philosophy, University of Mysore, who had been nursing the feeling for quite a long time that I, a follower of Śrī Madhvācārya, had done nothing by way of service to the Ācārya. My friend's prodding was piercingly demanding fulfilment. Hence, I have brought out the translation. The only basis on which I can derive some satisfaction in this humble endeavour is that I have been pushed to the position of a pioneer.

My esteemed friend Śrī R. Gururāja Rao, retired professor and Head of the Department of English, Yuvaraja's College, Mysore, kindly and willingly went through the manuscript of my translation and offered suitable comments and valuable suggestions for which I am indebted to him. My feelings of gratefulness for my

dear friend Prof. Rāghavāchār, who not only scrutinised the translation but shaped it as well, are too deep for utterance. It is my good fortune that he has contributed a foreword to my translation.

It is now my most pleasant duty to express my indebtedness to Sri Gangābai Charities Trust founded by the late Dharmabhūshana Sri K. Seethārāma Rao in memory of his revered mother, for having willingly undertaken the publication of the Dvādaśastotra with English Translation.

May the combined grace of Śrī Madhva and Mādhava descend on the reader-devotee filling his soul with noble thoughts. May it help him to see the beauty of the universe, the usefulness of man's existence and the divineness of the Lord's Law. May it help him ultimately to emerge with all his innate flashing powers.

'Divinely taught
You may be bold
Him whom you honour
You shall behold'.

14.10.1975 *Kowlagi Seshachar*
Mysore-24

FOREWORD

I am grateful for the opportunity offered to me herein of associating myself with a devotional publication of my dear and esteemed friend, Sri Kowlagi Śeshāchar, in whose friendship of four decades I have received more than I could give. He took considerable persuasion from me to do this translation of the celebrated hymn of Śrī Ānanda Tīrtha. Though he shared my appreciation of the original, certainly with greater understanding, his standards of excellence and accuracy were so high that his exertion in this direction appeared uncertain. That he eventually did it is due to me and that the translation of the precious document of the Ācārya's personal devotion to his God is so meticulous and perfect is entirely due to his own exacting self-criticism. Not knowing what it is to rush to print without thoroughness, he has consulted some important commentaries, made careful choice of readings, and determined the import of every word, sentence, hymn and chapter with exhaustive consideration. It is commendable that this first English translation should go forth in such a definitive form.

It is well-known that the philosophy Śri Madhva propounded, elaborated and defended in all his treatises is one continuous hymn of praise to Viṣṇu. It is saturated with the spirit of Bhakti. But in the actual execution of this act of devotion, the Ācārya had to offer dialectical battle on countless exegetical and philosophical fronts. It is a relief to see him, in this hymn, conducting his moving personal devotion in the privacy of his soul and address himself to his God in his choicest modes of adoration. All the Śāstras he laboured at are here in their essence and he sets the pattern for future devotional poetry. But the atmosphere is that of the worshipper face to face with his deity.

The great Commentators of Madhva, such as Jayatīrtha, have not left their elucidation of the stotra. This is a pity. But their mission was to strengthen the philosophical foundations. But some worthy commentaries there are. They have been utilised enough here. The panorama of reality from the Vaiṣṇava perspective is unfolded, the all encompassing glory of Viṣṇu, with all His perfections and authentic manifestations are presented and the duty of man in the matter of karma, Jnana and Bhakti is set down in telling depth and brevity.

In days such as ours, the publishers of this immortal hymn with its modernised rendering are to be particularly commended for their enlightened zeal and ardent devotion.

S. S. RAGHAVACHAR

EPILOGUE

It is a matter of joy to me to see the second edition of my English translation of Sri Madhvacharya's Dvadasa Stotra which is appearing after three decades. It is a fortunate circumstance that it is being published under the auspices of Sri Ramakrishna Math, Mylapore, Chennai. The President, Swami Gautamananda, agreed to have it published. I feel proud and priviliged to be a beneficiary of his magnanimity. His noble gesture reminds me of Sri Sankara's statement शान्ता महान्तो निवसान्ति लोके वसन्तावल्लोकहितं चरन्तः ।

The publisher's illuminating and thoughtful preface has lent a charming hue to the philophical dignity of the Dvadasa Stotra. I express my feelings of gratefulness to the publisher in the words of the Isavasya upanishd भूयिष्ठां ते नमउक्तिं विधेम ।

Salutations to the holy memory of Sri Satyanidhi Tirtha, the late Pontiff of Uttaradi Math. Let me conclude with the following appeal.

प्रमाणसिद्धांतविरुद्धमत्र
यत्किंचिदुक्तं मतिमान्द्यदोषात् ।
मात्सर्यमुत्सार्य तदार्यचित्ता
मनः समाधाय विशोधयन्तु ॥

Whatever said here (in the translation) contrary to scriptural authority and philosophical conclusion on account of defect caused by dullness of intellect, may the noble - minded, eschewing envy and calming their mind, scrutinise it.

Kowlagi Seshachar
Mysore-24

Sri Madhva Jayanthi
13-10-2005

|| श्रीलक्ष्मीहयग्रीवायनमः ||

|| अथ द्वादशस्तोत्रम् ||

|| अथ प्रथमं स्तोत्रम् ||

DVĀDAŚA STOTRAM

वन्दे वन्द्यं सदानन्दं वासुदेवं निरञ्जनम्

इन्दिरापतिमाद्यादिवरदेशवरप्रदम् || १ ||

CANTO I

vande vandyaṁ sadānandaṁ

vāsudevaṁ nirañjanaṁ |

indirāpatimādyādi

varadeśavarapradaṁ || 1 ||

1. I reverentially salute Vāsudeva the adorable, of the nature of impeccable bliss, immaculate, the Lord of Indirā and the bestower of boons on boon-giving lords such as Brahmā and others.

नमामि निखिलाधीशकिरीटाघृष्टपीठवत् ।

हृत्तमश्शमनेऽर्काभं श्रीपतेः पादपङ्कजम् ॥ २ ॥

namāmi nikhilādhiśakirīṭāghṛṣṭapīṭhavat ।

hṛttamaśśamanerkābhaṁ śripateḥ
pādapaṅkajaṁ ॥ 2 ॥

2. I bow down to the lotus-feet of Śrīpati (Lord of Śrī) gracing a pedestal brushed by the diadems of the entire (circle of) divinities (such as Brahmā and others), and having effulgence like the Sun in dispelling the darkness (ignorance) of mind.

जाम्बूनदाम्बराधारं नितम्बं चिन्त्यमीशितुः ।

स्वर्णमञ्जीरसंवीतं आरूढंजगदम्बया ॥ ३ ॥

jāmbūnadāmbarādhāraṁ nitambaṁ cintyamīśituḥ ।

svarṇamañjīrasamvītam ārūdhaṁ jagadambayā ॥ 2 ॥

3. The waist of the Lord supporting the garment of golden hue, girt with a golden girdle and resorted to by the mother of the Universe (Laksmi), should be reflected upon.

उदरं चिन्त्यमीशस्य तनुत्वेऽप्यखिलं भरम् ।
वलित्रयाङ्कितं नित्यं उपगूढं श्रियैकया ॥ ४॥

udaraṁ cintyamīśasya tanutve'pyakhilaṁ bharaṁ |
valitrayāṅkitaṁ nityam upagūḍhaṁ śriyaikayā || 4 ||

4. The belly of the Lord should be meditated upon. Though slender, it bears the entire Universe. It is marked by three folds (on it) and is always embraced by the unmatched Śrī (or always associated with incomparable loveliness).

स्मरणीयमुरो विष्णोः इन्दिरावासमीशितुः ।
अनन्तमन्तवदिव भुजयोरन्तरं गतम् ॥ ५ ॥

smaraṇīyamuro viṣṇoḥ
indirāvāsamīśituḥ |
anantamantavadiva
bhujayorantaraṁ gataṁ || 5 ||

5. The infinite chest of Lord Visnu, the abode of Indira, which lies between his arms, looking as though finite, should be meditated upon.

शङ्खचक्रगदापद्मधराश्चिंत्या हरेर्भुजाः ।

पीनवृत्ता जगद्रक्षाकेवलोद्योगिनोऽनिशम् ॥ ६॥

śaṅkhacakragadāpadmadharāścintyā harerbhujāḥ ।

pinavṛttā jagadrakṣākevalodyogino' niśam ॥ 6 ॥

6. The plum and round arms of Hari which bear the conch, the disc, the mace and the lotus, whose chief task lies in protecting the Universe, should be concentrated upon ceaselessly.

सन्ततं चिन्तयेत्कण्ठं भास्वत्कौस्तुभभासकम् ।

वैकुण्ठस्याखिला वेदा उद्गीर्यन्तेऽनिशं यतः ॥ ७ ॥

santataṁ cintayetkaṇṭhaṁ

bhāsvatkaustubhabhāsakaṁ ।

vaikuṇṭhasyākhilāvedā

udgīryante' niśaṁ yataḥ ॥ 7 ॥

7. The throat of Vaikuntha (Viṣṇu) the illuminator of the lambent Kaustubha (gem), (or resplendent with the radiant Kaustubha) should be constantly reflected upon, whence the entire Vedas are being manifested incessantly.

स्मरेत यामिनीनाथसहस्रामितकान्तिमत् ।
भवतापापनोदीड्यं श्रीपतेर्मुखपङ्कजम् ॥ ८ ॥

smareta yāmininātha sahasrāmitakāntimat |
bhavatāpāpanodīḍyam śrīpatermukhapankajaṁ || 8 ||

8. The lotus-face of Śrīpati should be concentrated upon whose loveliness cannot be measured by (the loveliness of) even a thousand moons. It is the annihilator of all afflictions of worldly existence and is (therefore) adorable.

पूर्णानन्यसुखोद्भासिमन्दस्मितमधीशितुः ।
गोविन्दस्य सदा चिन्त्यं नित्यानन्दपदप्रदम् ॥ ९ ॥

pūrṇānanyasukhodbhāsimandasmitamadhīśituḥ |
govindasya sadā cintyaṁ
nityānandapadapradaṁ || 9 ||

9. The gentle smile of the over-lord Govinda which shines with infinite and unique delight is to be always meditated upon. It is the bestower (on the devotee) of the state of eternal bliss.

स्मरामि भवसन्तापहानिदामृतसागरम् ।
पूर्णानन्दस्य रामस्य सानुरागावलोकनम् ॥ १० ॥

smarāmi bhavasantāpahānidāmṛtasāgaraṁ |
pūrṇānandasya rāmasya sānurāgāvalokanaṁ || 10 ||

10. I reflect upon the affectionate glance of Rāma, possessed of infinite bliss, which like the ocean of nectar is the annihilator of the agonies of worldly existence.

ध्यायेदजस्रमीशस्य पद्मजादिप्रतीक्षितम् ।
भ्रूभङ्गं पारमेष्ठ्यादिपददायि विमुक्तिदम् ॥ ११ ॥

dhyāyedajasramīśasya padmajādipratīkṣitaṁ |
bhrūbhangam pārameṣṭhyādi
padadāyi vimuktidaṁ || 11 ||

11. The graceful movement of the eyebrows of the Lord craved for by (the divinities such as) the lotus-born (Brahmā) and others should always be concentrated upon. It confers (on the devotee) positions such as over-lordship of Satyaloka, and final beatitude.

सन्ततं चिन्तयेऽनन्तं अन्तकाले विशेषतः ।
नैवोदापुर्गृणन्तोऽन्तं यद्गुणानामजादयः ॥ १२ ॥

santataṁ cintaye'nantam antakāle viśeṣataḥ ।
naivodāpurgṛṇantontaṁ
yadguṇānāmajādayaḥ ॥ 12 ॥

12. I meditate upon Ananta (Visnu) always and in a special way at the time of departure from this world. Brahmā and other divinities proclaiming the attributes of Ananta did not reach the end of them (i.e. could not exhaust completely the attributes).

Canto II

। अथ द्वितीयं स्तोत्रम् ।

सुजनोदधिसंवृद्धिपूर्णचन्द्रो गुणार्णवः ।
अमन्दानन्दसान्द्रो नः प्रीयतामिन्दिरापतिः ॥ १ ॥

sujanodadhisaṃvṛddhi-
pūrṇacandro guṇārṇavaḥ |
amandānandasāndro naḥ
prīyatāmindirāpatiḥ || 1 ||

1. May the Lord of Indirā, the fullmoon as it were to the swelling ocean of devotees, who is full of (auspicious) attributes, abounding in intense bliss, be pleased with us.

रमाचकोरीविधवे दुष्टदर्पोदवह्नये ।
सत्पान्थजनगेहाय नमो नारायणाय ते ॥ २ ॥

ramācakorīvīdhave

duṣṭadarpodavahnaye |

satpānthajanagehāya

namo nārāyaṇāya te || 2 ||

2. My obeisance to you Nārāyaṇa, the moon to the partridge like Ramā, the submarine fire to the insolence of the wicked, the refuge to the worthy travellers (wearily traversing the path of wordly existence.)

चिदचिद्भेदमखिलं विधायाधाय भुञ्जते ।

अव्याकृतगृहस्थाय रमाप्रणयिने नमः ॥ ३ ॥

cidacidbhedamakhilaṁ

vidhāyādhāya bhuñjate |

avyākṛtagṛhasthāya

ramāpraṇayine namaḥ || 3 ||

3. Salutation to the beloved of Ramā the incomprehensible house-holder, who having created the entire Universe constituted of sentient and non-sentient entities, and maintaines it, (ultimately) withdraws it.

अमन्दगुणसारोऽपि मन्दहासेन वीक्षितः ।।

नित्यमिन्दिरयानन्दसान्द्रो यो नौमि तं हरिम् ।। ४ ।।

amandaguṇasāropi mandahāsena vīkṣitaḥ ।

nityamindirayānandasāndro yo naumi taṁ hariṁ ।। 4 ।।

4. I bow down to that Hari who (though) supreme with perfect (auspicious) attributes is beheld by Indirā always with her gentle smile and who abounds in bliss.

वशी वशे न कस्यापि योऽजितो विजिताखिलः ।

सर्वकर्ता न क्रियते तं नमामि रमापतिम् ।। ५ ।।

vaśī vaśe na kasyāpi

yo'jito vijitākhilaḥ ।

sarvakartā na kriyate

taṁ namāmi ramāpatim ।। 5 ।।

5. I salute that consort of Ramā who, being the controller (of all), is not subordinate to any one. He who has conquered all is (himself) invincible. He is the doer of all (but), He is not created (by any one).

अगुणाय गुणोद्रेकस्वरूपायादिकारिणे ।

विदारितारिसङ्घाय वासुदेवाय ते नमः ॥ ६ ॥

aguṇāya guṇodrekasvarūpāyādikāriṇe |

vidāritārisaṅghāya vāsudevāya te namaḥ || 6 ||

6. My obeisance to you Vāsudeva, you who are devoid of gunas (such as Sattva, Rajas and Tamas), you who are of the nature of surpassing (auspicious) attributes, you who are the creator of Brahmā, you who have torn asunder the assemblage of (both inner and outer) enemies.

आदिदेवाय देवानां पतये सादितारये ।

अनाद्यज्ञानपाराय नमो वरवराय ते ॥ ७ ॥

ādidevāya devānaṁ pataye sāditāraye |

anādyajñānapārāya namo varavarāya te || 7 ||

7. Salutation to the primordial God, the Lord of divinities, the destroyer of enemies, the remover of beginningless nescience (of his devotees), the supreme among the superiors (such as Laksmi, Brahmā, Rudra and others)

अजाय जनयित्रेऽस्य विजिताखिलदानव ।

अजादिपूज्यपादाय नमस्ते गरूडध्वज ॥ ८ ॥

ajāya janayitre'sya vijitākhiladānava |

ajādipūjyapādāya namaste garuḍadhvaja || 8 ||

8. O Garuda-bannered, Vanquisher of all demons, obeisance to you who are unborn, creator of this Universe, whose feet are worshipped by Brahmā and others.

इन्दिरामन्दसान्द्राग्र्यकटाक्षप्रेक्षितात्मने ।

अस्मदिष्टैककार्याय पूर्णाय हरये नमः ॥ ९ ॥

indirāmandasāndrāgrya

kaṭākṣaprekṣitātmane |

asmadiṣṭaikakāryāya

pūrṇāya haraye namaḥ || 9 ||

9. Obeisance to Hari who is full (of auspicious attributes), whose form is gazed at by Indirā's profuse, devotion-dense, sublime, side-glances, whose chief aim lies in fulfilling our (devotees) aspirations.

Canto III

। अथ तृतीयं स्योत्रम् ।

कुरु भुंक्ष्व च कर्म निजं नियतं हरिपादविनम्रधिया सततम् ।
हरिरेव परो हरिरेव गुरुः हरिरेव जगत्पितृमातृगतिः ॥ १ ॥

kuru bhuṅkṣva ca karma nijam niyataṁ
haripādavinamradhiyā satataṁ ।
harireva paro ḥarireva guruḥ
harireva jagatpitṛmātṛgatiḥ ॥ 1 ॥

1. With your mind absorbed in all humility in the feet of Hari, always (O band of devotees) do your duty worthy of your station in life uninterruptedly and enjoy its ordained fruits according to your capacity. Hari alone is superme. Hari alone is the preceptor. Hari alone is the father, the mother and the refuge of the Universe.

न ततोऽस्त्यपरं जगतीड्यतमं परमात्परतः पुरुषोत्तमतः ।
तदलं बहुलोकविचिन्तनया प्रवणं कुरु मानसमीशपदे ॥ २ ॥

na tato'styaparaṁ jagatīḍyatamaṁ

paramātparataḥ puruṣottamataḥ ।

tadalaṁ bahulokavicintanayā

pravaṇaṁkuru mānasamīśapade ॥ 2 ॥

2. There is none other in the world more adorable than puruṣottama the supreme among the most excellent. Therefore (O band of devotees) enough of cogitating on many mundane matters. Do incline your mind towards the feet of the Lord (or make your mind get absorbed in the feet of the Lord.)

यततोऽपि हरेः पदसंस्मरणे सकलं ह्यघमाशु लयं व्रजति ।

स्मरतस्तु विमुक्तिपदं परमं स्फुटमेष्यति

तत्किमपाक्रियते ॥ ३ ॥

yatato'pi hareḥ padasaṁsmaraṇe

sakalaṁ hyaghamāśu layaṁ vrajati ।

smaratastu vimuktipadaṁ paramaṁ

sphuṭameṣyati tatkimapākriyate ॥ 3 ॥

3. Whosoever even attempts at meditaion upon the feet of Hari, his entire sin gets destroyed immediately. The supreme state of final emancipation will certainly come to him who meditates (upon the feet of Hari). Therefore, why is that (worthy means) relinquished?

श्रृणुतामलसत्यवचः परमं शपथेरितमुच्छ्रितबाहुयुगम् ।
न हरेः परमो न हरेः सदृशः परमः स तु सर्वचिदात्मगणात् ॥ ४ ॥

śṛṇutāmalasatyavacaḥ paramaṁ
śapatheritamucchritabāhuyugaṁ ।
na hareḥ paramo na hareḥ sadṛśaḥ
paramaḥ sa tu sarvacidātmagaṇāt ॥ 4 ॥

4. Hearken (O devotees) to the most excellent, pure, and true utterance proclaimed on oath with uplifted arms: 'There is none superior to Hari; there is none equal to Hari. Verily, he surpasses the host of all sentient selves.'

यदि नाम परो न भवेत्स हरिः कथमस्य वशे जगदेतदभूत् ।
यदि नाम न तस्य वशे सकलं कथमेव तु नित्यसुखं
न भवेत् ॥ ५॥

yadi nāma paro na bhavet sa hariḥ

kathamasya vaśe jagadetadabhūt ।

yadi nāma na tasya vaśe sakalaṁ

kathameva tu nityasukhaṁ na bhavet ॥ 5 ॥

5. If, indeed, Hari should not be supreme, how did the Universe come under His control? If, verily, the entire Universe should not be under His control, truly why should not eternal happiness be its lot?

न च कर्मविमामलकालगुणप्रभृतीशमचित्तनु तद्धि यतः ।
चिदचित्तनुसर्वमसौ तु हरिः यमयेदिति वैदिकमस्ति वचः ॥ ६ ॥

na ca karmavimāmalakāla guṇa-

prabhṛtīśamacittanutaddhi yataḥ ।

cidacittanusarvamasau tu hariḥ

yamayediti vaidikamasti vacaḥ ॥ 6 ॥

6. Action, nescience, afflictions, time, constituents of Prakṛti, innate disposition and others, cannot all be sovereign causes. For, it is well known that these are of non-sentient nature. Verily, this Hari does control the entire Universe of sentient and non-sentient forms. Such is the scriptural statement.

व्यवहारभिदापि गुरोर्जगतां न तु चित्तगता स हि चोद्यपरम् ।
बहवः पुरुषाः पुरुषप्रवरो हरिरित्यवदत्स्वयमेव हरिः ॥ ७ ॥

vyavahārabhidāpi gurorjagatām na tu
cittagatā sa hi codya paraṁ ।
bahavaḥ puruṣāḥ puruṣapravaro
harirityavadatsvayameva hariḥ ॥ 7 ॥

7. It is not in the mind of the preceptor of the Universe (Vedavyāsa) that differences are merely empirical. In fact, having objected to this position He who is Himself Hari, declared concerning the supreme thus: 'Souls are multitudinous; among the sentinents Hari is the supreme'.

चतुराननपूर्वविमुक्तगणा हरिमेत्य तु पूर्ववदेव सदा ।
नियतोच्चविनीचतयैव निजां स्थितिमापुरिति स्म परं वचनम् ॥

caturānanapūrva vimuktagaṇā
harimetya tu pūrvavadeva sadā ।
niyatoccavinīcatayaiva nijām
sthitimāpuritisma paraṁ vacanaṁ ॥ 8 ॥

8. The emancipated groups led by Brahmā having approached in a special way Hari, obtained their innate status in accordance with settled hierarchy always as before (i.e. during their mundane existence). There is a superior vedic authority expounding this.

आनन्दतीर्थसन्नाम्ना पूर्णप्रज्ञाभिधायुजा ।
कृतं हर्यष्टकं भक्त्या पठतः प्रीयते हरिः ॥ ९ ॥

ānandatīrthasannāmnā
pūrṇāprajñābhidāyujā |
kṛtam haryaṣṭakaṁ bhaktyā
paṭhataḥ prīyate hariḥ || 9 ||

9. The eight-fold hymn relating to Hari was composed by the saint named pūrṇaprajña also called Ānandatīrtha of illustrious name. Hari will be pleased with him who recites it with devotion.

Canto IV

। अथ चतुर्थं स्तोत्रम् ।

निजपूर्णसुखामितबोधतनुः परशक्तिरनन्तगुणः परमः ।
अजरामरणः सकलार्तिहरः कमलापतिरीड्यतमोऽवतु
नः ॥ १ ॥

nijapūrṇasukhāmitabodhatanuḥ
paraśaktirananta guṇaḥ paramaḥ ।
ajarāmaraṇaḥ sakalārtiharaḥ
kamalāpatirīdyatamo'vatu naḥ ॥ 1 ॥

1. May the Lord of Kamalā, worthy of highest adoration, whose body is of innate infinite bliss and boundless consciousness, who is omnipotent and has inexhaustible attributes, who is supreme and free from births and deaths, who is the annihilator of all afflictions, protect us.

यदसुप्तिगतोऽपि हरिः सुखवान् सुखरूपिणमाहुरतो निगमाः ।
स्वमतिप्रभवं जगदस्य यतः परबोधतनुं च ततः
खपतिम् ॥ २ ॥

yadasuptigato'pi hariḥ sukhavān
sukharūpiṇamāhurato nigamāḥ ।
svamatiprabhavaṁ jagadasya yataḥ
parabodhatanuṁ ca tataḥ khapatim ॥ 2 ॥

2. Though Hari is (ever) wakeful, by virtue of His being blissful,the scriptures declare Him to be of the nature of bliss. Since the Universe is born of Hari's unfettered will, the scriptures, therefore, declare also that the Lord of Senses (Hari) is of the nature of transcendental consciousness.

बहुचित्रजगद्बहुधाकरणात् परशक्तिरनन्तगुणः परमः ।
सुखरूपममुष्य पदं परमं स्मरतस्तु भविष्यति तत्सततम् ॥ ३ ॥

bahucitrajagadbahudhākaraṇāt
paraśaktiranantaguṇaḥ paramaḥ ।
sukharūpamamuṣya padaṁ paramaṁ
smaratastu bhaviṣyati tatsatataṁ ॥ 3 ॥

3. By virtue of His creating multifariously the world containing many wonders, he is omnipotent and is of infinite attributes. He is supreme. The well-known supreme state of blessedness will always be his who meditates upon the blissful nature of this (Hari).

स्मरणे हि परेशितुरस्य विमोः मलिनानि मनांसि कुतः करणम् ।
विमलं हि पदं परमं स्वरतं तरुणार्कसवर्णमजस्य हरेः ॥ ४ ॥

smaraṇe hi pareśiturasya vibhoḥ
malināni manāṁsi kutaḥ karaṇaṁ ।
vimalaṁ hi padaṁ paramaṁ svarataṁ
taruṇārkasavarṇamajasya hareḥ ॥ 4 ॥

4. While meditating upon this all-pervasive absolute Lord, how there be defilement of mind and senses? Verily, the supreme nature of the unborn Hari which is lustrous like the morning sun and which enjoys within itself, is immaculate.

विमलैः श्रुतिशाणनिशाततमैः सुमनोऽसिभिराशु निहत्य दृढम् ।
बलिनं निजवैरिणमात्मतमोभिदमीशमनन्तमुपास्व
हरिम् ॥ ५ ॥

vimalaiḥ śrutiśāṇaniśātatamaiḥ

sumano'sibhirāśu nihatya dṛḍhaṁ ।

balinaṁ nijavairiṇamātmatamo-

bhidamīśamanantamupāsva hariṁ ॥ 5 ॥

5. With swords in the form of minds finely sharpened on whetstones in the form of scriptures and purified and having quickly exterminated your powerful innate foe (do thou, O devotee) meditate upon the boundless Lord Hari, the annihilator of souls' nescience.

स हि विश्वसृजो विभुशंभुपुरंदरसूर्यमुखानपरानमरान् ।

सृजतीड्यतमोऽवति हन्ति निजं पदमापयति प्रणतान्

सुधिया ॥ ६ ॥

sa hi visvasṛjo vibhuśambhupuran-

darasūryamukhānaparānamarān ।

sṛjatīḍyatamo' vati hanti nijaṁ

padamāpayati praṇatān sudhiyā ॥ 6 ॥

6. Indeed, that highly aborable (Hari) creates separately (at each aeon) leading divinites such as Brahmā, Rudra, Indra and Sūrya who are (themselves)

creators of the world, protects and destroys them. He causes him who surrenders with right knowledge to attain His abode (final beatitude).

परमोऽपि रमेशितुरस्य समो न हि कश्चिदभून्न भविष्यति च ।
क्वचिदद्यतनोऽपि न पूर्णसदागणितेड्यगुणानुभवैक
तनोः ॥ ७ ॥

paramo'pi rameśiturasya samo
nahi kaścidabhūnna bhaviṣyati ca ।
kvacidadyatano'pi na pūrṇasadā
gaṇiteḍyaguṇānubhavaikatanoḥ ॥ 7 ॥

7. To Him whose body is solely of the nature of perfect pure infinite adorable attributes and knowledge, who is the Lord of Ramā, no one, even though eminent, was equal in the past, nor will one be in the future. Nowhere is there one of the present (equal to him.)

इति देववरस्य हरेः स्तवनं कृतवान्मुनिरुत्तममादरतः ।
सुखतीर्थपदाभिहितः पठतः तदिदं भवति
ध्रुवमुच्चसुखम् ॥ ८ ॥

iti devavarasya hareḥ stavanaṁ

kṛtavān muniruttamamādarataḥ ।

sukhatīrthapadābhihitaḥ paṭhataḥ

tadidam bhavati dhruvamuccasukham ॥ 8 ॥

8. Thus the saint named (*Ānandatīrtha*) ***Sukhatīrtha*** of celebrity composed with devotion the sublime prayer of Hari, the pre-eminent Lord. He who recites this will surely have supreme bliss.

Canto V

। अथ पञ्चमं स्तोत्रम् ।

वासुदेवापरिमेय सुधामन् शुद्धसदोदित सुन्दरीकान्त ।
धराधरधारण वेधुरधर्तः सौधृतिदीधितिवेधृविधातः ॥ १ ॥

vāsudevāparimeya sudhāman

śuddhasadodita sundarīkānta |

dharādharadhāraṇa vedhuradhartaḥ

saudhṛtidīdhiti vedhṛvidhātaḥ || 1 ||

1. O Vāsudeva, immeasurable, possessor of excellent lustre (or radiance or majesty or form) impeccable, always endowed with prosperity (or excellently known alround by the righteous or ever wakeful, beloved of Sundari (Lakṣmī), supporter of the mountain (Mandara or Govardhana) destroyer of demons, bearer of the Universe, creator of Brahmā who is (himself) the creator of those (Rudra and others), of resplendent righteous fortitude.

अधिकबन्धं रन्धय बोधाच्छिन्धि पिधानं बन्धुरमद्धा ।
केशव केशव शासक वन्दे पाशधरार्चित शूरवरेश ॥ २ ॥

ādhikabandhaṁ randhaya bodhā

cchindhi pidhānaṁ bandhuramaddhā ।

keśava keśava śāsaka vande

pāśadharārcita śūravareśa ॥ 2 ॥

2. O Supreme, burn away the trammels of the world. By (giving) transcendental knowledge tear asunder completely the (nescience) veil of binding nature. I bow down (to you) O Keśava, O Keśava, (one who impels Brahma and Rudra, (you who are) the all controller, worshipped by Varuna, and the Lord of mighty superiors (such as Brahmā and others.)

नारायणामलकारण वन्दे कारणकारण पूर्ण वरेण्य ।

माधव माधव साधक वन्दे बाधकबोधक शुद्धसमाधे ॥ ३,४ ॥

nārāyaṇāmalakāraṇa vande

kāraṇakāraṇa pūrṇa vareṇya ।

mādhava mādhava sādhaka vande

bādhakabodhaka śuddhasamādhe ॥ 3-4 ॥

3-4. O Nārāyaṇa, pure cause, the cause of causes, abounding in (auspicious) attributes, and adorable (or supreme), I bow down to you. O Mādhava, O Mādhava

(Lord of Lakṣmī or Lore), wish-fulfiller, vexer (of villains), awakener, and (the embodiment) of pure penance, I bow down to you.

गोविन्द गोविन्द पुरन्दर वन्दे स्कन्दसुनन्दनवन्दितपाद ।
विष्णो स्रजिष्णो ग्रसिष्णो विवन्दे कृष्ण सदुष्णवधिष्णो
सुधृष्णो ॥ ५ ॥

govinda govinda purandara vande
skandasunandana vanditapāda |
viṣṇo srajiṣṇo grasiṣṇo vivande
kṛṣṇa saduṣṇavadhiṣṇo sudhṛṣṇo || 5 ||

5. O Govinda, O Govinda (one who identifies the cows or one who is known through the instrumentality of the Vedas) destroyer of the body, I bow down to you whose feet are worshipped by Skanda and, Sunandana.[1]

1. (Note-Skanda is Pārvatī's son. Sunandana is the janitor of Viṣṇu's abode. According to the commentary on Dvādaśastotra by Śrī Viśvapatitīrtha, the reading is Sanandana which is the name of a sage. The commentator first takes Skanda and Sanandana as referring to two distinct individuals and secondly as an epithet descriptive of Rudra. (i.e. Rudra who has a son Skanda befitting him in every way). But in the original text, published with the commentary of Viśvapatitīrtha by the Pejavar Muth the reading is स्कन्दसुनन्दन.

O Viṣṇu, creator, consumer, O kṛṣṇa, killer of those that oppress the righteous, and establisher of the path of righteousness, I bow down to you.

मधुसूदन दानवसादन वन्दे दैवतमोदित वेदितपाद ।
त्रिविक्रम निष्क्रमविक्रम वन्दे सुक्रम संक्रमहुंकृतवक्त्र ॥ ६ ॥

madhusūdana dānavasādana vande
daivatamodita veditapāda ।
trivikrama niṣkramavikrama vande
sukrama saṁkramahuṁkṛta vaktra ॥ 6 ॥

6. O Madhusūdana (Killer of the demon Madhu), destroyer of demons, I bow down to you, who are gladdened by the assembly of divinities and whose feet have enlightened (the devotees). O Trivikrama (one who took three strides covering the three worlds), I bow down to you who are beyond constraints (imposed by varṇa, āśrama, and karma), ominpotent, functioning through the transcendent order (of yourself as Vāsudeva, Sankarṣaṇa and other vyuha forms, having a mouth associated with the 'hum' sound at the time of deluge.

वामन वामन भामन वन्दे सामन सीमन शामन सानो ।
श्रीधर श्रीधर शन्धर वन्दे भूधर वार्धर कन्धरधारिन् ॥ ७ ॥

vāmana vāmana bhāmana vande

sāmana sīmana śāmana sāno |

śrīdhara śrīdhara śandhara vande

bhūdhara vārdhara kandharadhārin || 7 ||

7. O Vāmana, O Vāmana. (one who brings auspiciousness to his devotees), inner regulator of souls (or one who is reached through the instrumentality of the Sāmaveda), establisher of righteous order, revealer of (your own) form (to the devotees), Supporter of all, I bowdown to you. O Śrīdhara, O Śrīdhara (one who carries Lakṣmī with Him or is endowed with loveliness), possessor of transcendental bliss, bearer of the world, supporter of deluge waters, sustainer of the liberated souls, I bow down to you.

हृषीकेश सुकेश परेश विवन्दे शरणेश कलेश बलेश सुखेश ।

पद्मनाभ शुभोद्भव वन्दे संभृतलोकभराभर भूरे ॥ ८ ॥

hṛṣīkeśa sukeśa pareśa vivande

śaraṇeśa kaleśa baleśa sukheśa |

padmanābha śubhodbhava vande

saṁbhṛtalokabharābhara bhūre || 8 ||

8. O Hṛṣīkeśa (Lord of the senses), possessor of lovely hair, lord of superiors (such as Brahmā, Rudra), protector of protectors, promoter of all arts, impeller of prowess, and controller of happiness (both empirical and transcendental), I bow down to you. O Padmanābha (lotus-navelled), source of (all) auspiciousness, all round bearer of the weight of infinite living beings (or of 14 worlds), of manifold forms, I bow down to you.

दामोदर दूरतरान्तर वन्दे दारितपारगपार परस्मात् ॥ ९ ॥

dāmodara dūratarāntara vande

dāritapāragapāra parasmāt ॥ 9 ॥

9. O Dāmodara (one having rope tied round his belly) or one who has in his belly the entire Universe), I bow down to you who pervade the Universe both inside and outside and are the shore to those who have cut across (the ocean of metempsychosis) by virtue of their knowledge (superior to actions.)

आनन्दतीर्थमुनीन्द्रकृता हरिगीतिरियं परमादरतः ।

परलोकविलोकनसूर्यनिभा हरिभक्तिविवर्धनशौण्डतमा ॥ १० ॥

ānandatīrthāmunīndrakṛtā hari

gītiriyaṁ paramādarataḥ ।

paralokavilokanasūryanibhā

haribhaktivivardhanaśauṇḍatamā || 10 ||

10. This song (in praise) of Hari composed with sublime devotion by the pre-eminent anchorite Ānandatīrtha, is like the sunlight to behold the transcendental world, most potent in increasing devotion to Hari.

Canto VI

। अथ षष्ठं स्तोत्रम् ।

ॐ मत्स्यकरूप लयोदविहारिन् वेदविनेतृचतुर्मुखवंद्य ।
कूर्मस्वरूपक मंदरधारिन् लोकविधारकदेववरेण्य ॥ १ ॥

matsyakarūpa layodavihārin
vedavinetracaturmukhavandya |
kūrmasvarūpaka mandaradhārin
lokavidhāraka devavareṇya ‖ 1 ‖

1. I bow down to you, O Fish-bodied, reveller in deluge waters, adored by Brahmā, the promulgator of the Vedas, O Turtle-bodied, bearer of the mandra mountain, supporter of the universe, and highest divinity.

सूकररूपक दानवशत्रो भूमिविधारक यज्ञवरांग ।
देव नृसिंह हिरण्यकशत्रो सर्वभयांतक दैवतबंधो ॥ २ ॥

sūkararūpaka dānavaśatro

bhūmividhāraka yajñavarānga ।

deva nṛsimha hiraṇyakaśatro

sarvabhayāntaka daivatabandho ॥ 2 ॥

2. O Boar-bodied, foe of the demon (Hiranyaksha), bearer of the earth (on the tip of the tusk), having gods (that preside over sacrifices) as worthy limbs (or possessing excellent limbs), O god, of the form of Man-lion, foe of Hiranyaka (Hiranyakasipu), destroyer of all fears, benefactor of gods, I bow down to you.

वामन वामन माणववेष दैत्यवरांतक कारणरूप ।

राम भृगूद्वह सूर्जितदीप्ते क्षत्रकुलांतक शंभुवरेण्य ॥ ३ ॥

vāmana vāmana māṇavaveṣa

daityavarāntaka kāraṇarūpa ।

rāmabṛghudvaha sūrjitadipte

kṣtrakulāntaka śambhuvareṇya ॥ 3 ॥

3. O Vamana, Vamana (dwarf), attaired as a young Celibate, subduer of the best of demons (Balindra), assumer of form with a purpose, O Parasurama, saviour of Bhrugu's family, endowed with exceedingly mighty

splendour, exterminator of the race of kshatriyas (kings), adored by Sambhu, I bow down to you.

राघव राघव राक्षसशत्रो मारुतिवल्लभ जानकी(कि)कांत ।

देवकी(कि)नंदन सुंदररूप रुक्मिणीवल्लभपांडवबंधो ॥ ४ ॥

rāghava rāghava rākṣasaśatro

mārutivallabha jānakīkanta ।

devakīnandana sundararūpa

rukminīvallabha pāndavabandho ॥ 4 ॥

4. O Raghava, O Raghava, adversary of the demons (such as Ravana and others), favourite of Hanuman, beloved of Janaki, O son of Devaki (Krishna) of lovely form, Lord of Rukmini, Kinsman of the Pandvas, I bow down to you.

देवकी(कि) नंदन नंदकुमार वृन्दावनांचन गोकुलचंद्र ।

कंदफलाशन सुंदररुप नंदितगोकुलवन्दितपाद ॥ ५ ॥

devakinandana nandakumāra

vṛndāvanāñcana gokulacandra ।

kandaphalāśana sundararūpa

nanditagokulavanditapāda ॥ 5 ॥

5. O Son of Devaki (Krishna), Son of Nanda (the foster-father), Saunterer in Brindavana, Moon to Gokula, Consumer of bulbous roots and fruits, of beautiful form, I bow down to you who have gladdened Gokula and whose feet are worshipped (by devotees).

इंद्रसुतावक नंदकहस्त चंदनचर्चित सुंदरी(रि)नाथ ।
इंदीवरोदरदलनयन मंदरधारिन् गोविंद वंदे ॥ ६ ॥

indrasutāvaka nandakahasta
candanacarcita sundarīnātha ।
indīvarodalanayana mandaradhārin
govinda vande ॥ 6 ॥

6. O Protector of Indra's Son (Arjuna), holder of (the Sword) Nandaka, (possessing a body) anointed with sandal paste, dear to beautiful women, (having) eyes like the interior petals of a blue lotus, bearer of mandara mountain, (wearer of garland of mandra flowers), O Govinda, I bow down to you.

चंद्रशतानन कुंदसुहास नंदितदैवताऽऽनंदसुपूर्ण ।
दैत्यविमोहक नित्यसुखादे देवसुबोधक बुद्धस्वरूप ॥ ७ ॥

candrasatānana kundasuhāsa

nanditadaivatānandasupūrṇa ।

daityavimohaka nityasukhāde

devasubodhaka buddhasvarūpa ॥ 7 ॥

7. O of Buddha-form, deluder of demons, Cause of eternal bliss, enlightener of divinities (or generator of transcendental knowledge in divinities), I bow down to you having a face resembling the beauty of a hundred moons, and a smile like a kunda flower. You have delighted the assemblage of divinities and are perfect with bliss.

दुष्टकुलांतक कल्किस्वरूप धर्मविवर्धन मूलयुगादे ।

नारायणामलकारणमूर्ते पूर्णगुणार्णवनित्यविबोध ॥ ८ ॥

duṣṭakulāntaka kalkisvarūpa

dharmavivardhana mūlayugāde ।

nārāyaṇāmala kāraṇamūrte

pūrṇaguṇārṇva nityavibodha ॥ 8 ॥

8. O of Kalki form, exterminator of the race of Villains, increaser of righteousness, promulgator of the primary aeon (Kṛtayuga), O Nārāyaṇa, immaculate,

Causal form (of the Universe), ocean of perfect attributes, possessor of imperishable transcendental knowledge, I bow down to you.

सुखतीर्थमुनींद्रकृता हरिगाथा पापहरा शुभा

नित्यसुखार्था ॥ ९ ॥

sukhatirthamunindrakṛtā

harigāthā pāpaharā śubhā

nityasukhārthā ॥ 9 ॥

The Hymn of Hari, composed by the saint-lord Ānandatīrtha, destroys sins and is holy. Its purpose is (conferment of) eternal bliss.

Canto VII

। अथ सप्तमं स्तोत्रम् ।

विश्वस्थितिप्रलयसर्गमहाविभूति-

वृत्तिप्रकाशनियमावृतिबन्धमोक्षाः ।

यस्या अपाङ्गलवमात्रत ऊर्जिता सा

श्रीर्यत्कटाक्षबलवत्यजितं नमामि ॥ १ ॥

viśvasthitipralayasargamahāvibhūti-

vṛttiprakāśaniyamāvṛtibandha mokṣāḥ |

yasyā apāṅgalavamātrata ūrjitā sā

śrīryatkaṭākṣabalavatyajitaṁ namāmi || 1 ||

1. I offer my obeisance to the unconquered (Hari) by whose side glance that excellent Śrī has been rendered powerful and whose (Śrī's) mere fragment of side glance maintenance, destruction and creation of the Universe, great prosperity, activity, knowledge, control, ignorance, bondage, and release are brought about.

ब्रह्मेशशक्ररविधर्मशशाङ्कपूर्व-

गीर्वाणसन्ततिरियं यदपाङ्गलेशम् ।

आश्रित्य विश्वविजयं विसृजत्यचिन्त्या

श्रीर्यत्कटाक्षबलवत्यजितं नमामि ॥ २ ॥

brahmeśaśakraravidharmaśaśāṅkapūrva

girvaṇasantatiriyaṁ yada pāṅgaleśaṁ ।

āśritya viśvavijayaṁ visṛjatyacintyā-

śrīryatkaṭākṣabalavatyajitaṁ namāmi ॥ 2 ॥

2. I offer my obeisance to the unconquered (Ajita named Nārāyaṇa) by whose side glance the incomprehensible Śrī has been rendered powerful and by resorting to whose (Śrī's) fragment of side glance this succession of leading divinities namely Brahmā, Rudra, Indra, Sūrya, Yama, and Candra, causes the prosperity of the Universe.

धमार्थकामसुमतिप्रचयाद्यशेष-

सन्मङ्गलं विदधते यदपाङ्गलेशम् ।

आश्रित्य तत्प्रणतसत्प्रणता अपीड्या

श्रीर्यत्कटाक्षबलवत्यजितं नमामि ॥ ३ ॥

dharmārthakāmasumatipracayādyaśeṣa

sanmaṅgalaṁ vidadhate yadapāṅgaleśaṁ |

āśritya tatpraṇatasatpraṇatā apīḍyā

śrīryatkaṭākṣabalavatyajitaṁ namāmi || 3 ||

3. I offer my obeisance to the unconquered Lord by whose side glance the adorable Śrī has been rendered powerful and by resorting to whose (Śrī's) fragment of side glance those (such as Indra and other gods) who are themselves revered by the virtuous engaged in merit, bring about auspiciousness beginning with merit, wealth, wish, right knowledge, and the increase of these, to the entire (group) of holymen.

षड्वर्गनिग्रहनिरस्तसमस्तदोषा

ध्यायन्ति विष्णुमृषयो यदपाङ्गलेशम् ।

आश्रित्य यानपि समेत्य न याति दुःखं

श्रीर्यत्कटाक्षबलवत्यजितं नमामि ॥ ४ ॥

ṣaḍvarganigrahanirastasamastadoṣā

dhyāyanti viṣṇumṛṣayoyadapāṅgaleśaṁ |

āśritya yānapi sametya na yāti duḥkham

śrīryatkaṭākṣabalavatyajitaṁ namāmi || 4 ||

4. I offer my obeisance to the unconpuered Lord by whose side glance Śrī has been rendered powerful and by resorting to whose (Śrī's) fragment of side glance the sages, who have divested themselves of all imperfections by conquering the group of six internal enemies namely desire, anger, avarice, arrogance, infatuation and jealousy, meditate upon Viṣṇu, and by approaching whom (sages) man becomes free from misery.

शेषाहिवैरिशिवशक्रमनुप्रधान-

चित्रोरुकर्मरचनं यदपाङ्गलेशम् ।

आश्रित्य विश्वमखिलं विदधाति धाता

श्रीर्यत्कटाक्षबलवत्यजितं नमामि ॥ ५ ॥

śeṣāhivairiśivaśakramanupradhāna-

citrorukarmaracanaṁ yadapāṅgaleśaṁ |

āśritya viśvamakhilaṁ vidadhāti dhātā

śrīryatkaṭākṣabalavatyajitaṁ namāmi || 5 ||

5. I offer my obeisance to the uncocquered Lord by whose side glance Sri has been rendered powerful and by resorting to whose (Śrī's) fragment of side glance the creator creates the entire Universe composed of

wonderful and diverse deed-accomplishment of divinities headed by Śeṣa Garuḍa, Rudra, Indra, Manu and others.

शक्रोग्रदीधितिहिमाकरसूर्यसूनु-
पूर्वं निहत्य निखिलं यदपाङ्गलेशम् ।
आश्रित्य नृत्याति शिवः प्रकटोरुशक्तिः
श्रीर्यत्कटाक्षबलवत्यजितं नमामि ॥ ६ ॥

śakrogradīdhitihimākarasūryasūnu-
pūrvam nihatyanikhilaṁ yadapāṅgaleśaṁ |
āśritya nṛtyati sivaḥ sivah prakatoruśaktiḥ
śrīryatkaṭākṣabalavatyajitaṁ namāmi || 6 ||

6. I offer my obeisance to the unconquered Lord by whose side glance Śrī has been rendered powerful and by resorting to whose (Śrī's) fragment of side glance Śiva with his manifested great prowess having destroyed the entire Universe dominated by Indra, Sūrya, Candra and Yama, dances (performs the Tāṇḍava dance)

तत्पादपङ्कजमहासनतामवाप

शर्वादिवन्द्यचरणो यदपाङ्गलेशम् ।

आश्रित्य नागपतिरन्यसुरैर्दुरापां

श्रीर्यत्कटाक्षबलवत्यजितं नमामि ॥ ७ ॥

tatpādapaṅkajamahāsanatāmavāpa

śarvādivandyacaraṇo yadapāṅgaleśam ।

āśritya nāgapatiranyasurairdurāpām

śrīryatkaṭākṣabalavatyajitaṁ namāmi ॥ 7 ॥

7. I offer my obeisance to the unconquered Lord by whose side glance Śrī has been rendered powerful and resorting to whose (Śrī's) fragment of side glance the lord of serpents, (Śeṣa) whose feet are adored by Śarva (Rudra) and others, obtained the status of being the eminent couch of His (the unconquered) Lord, which (status) is beyond the reach of other divinities.

नागारिरुग्रबलपौरुष आपविष्णो-

र्वाहत्वमुत्तमजवो यदपाङ्गलेशम् ।

आश्रित्य शक्रमुखदेवगणैरचिन्त्यं

श्रीर्यत्कटाक्षबलवत्यजितं नमामि ॥ ८ ॥

nāgārirugrabalapauruṣa āpa viṣṇor

vāhatvamuttamajavo yadapāṅgaleśam |

āśritya śakramukhadevagaṇairacintyaṁ

śriryatkatākṣabalavatyajitam namāmi || 8 ||

8. I offer my obeisance to the unconquered Lord by whose side glance Śrī has been rendered powerful and by resorting to whose (Śrī's) fragment of side glance the enemy of serpents (Garuda) having terrific strength and heroism and excellent speed obtained the status of becoming the vehicle of Visnu which (status) is beyond the ken of multitudes of divinities headed by Indra.

आनन्दतीर्थमुनिसन्मुखपङ्कजोत्थं

साक्षाद्रमाहरिमनः प्रियमुत्तमार्थम् ।

भक्त्या पठत्यजितमात्मनि सन्निधाय

यःस्तोत्रमेतदभियाति तयोरभीष्टम् ॥ ९ ॥

ānandatīrthamunisanmukhapaṅkajottham

sākṣādramā harimanaḥ priyamuttamārthaṁ |

bhaktyā paṭhatyajitamātmani sannidhāya

yaḥ stotrametadabhiyāti tayorabhīṣṭam ॥ 9 ॥

9. He who having enshrined the unconquered Lord in his heart recites with devotion this hymn of excellent import, chiefly pleasing to the hearts of Ramā and Hari, and emanating from the worthy lotus-face of the saint Ānandatīrtha, obtains from them the desired object.

Canto VIII

। अथ अष्टमं स्तोत्रम् ।

वन्दिताशेषवन्द्योरुवृन्दारकं
चन्दनाचर्चितोदारपीनांसकम् ।
इन्दिराचञ्चलापाङ्गनीराजितं
मन्दरोद्धारिवृत्तोद्भुजाभोगिनम् ॥
प्रीणयामो वासुदेवं
देवतामण्डलाखण्डमण्डनम् ॥ १ ॥

vanditāśeṣavandyoruvṛndārakaṁ
candanācarcitodārapīnāṁsakaṁ
indirācañcalāpāṅganīrājitaṁ
mandaroddhārivṛttodbujābhoginaṁ |
prīṇayāmo vāsudevaṁ
devatāmaṇḍalākhaṇḍamaṇḍanaṁ || 1 ||

1. We are propitiating Vāsudeva whom the legion of divinities (such as Brahmā and others) adored by all,

is engaged in genuflecting, (worshipping) who possesses sandal-paste anointed, lofty, robust arms, who is cherished by the tremulous side glances of Indirā (as if they are waving lights in adoration), who is sedulous with his shoulders round and excellent, serviceble in lifting up the Mandara mountain, who is the integral ornament of the assemblage of divinities.

सृष्टिसंहारलीलाविलासाततं

पुष्टषाड्गुण्यसद्विग्रहोल्लासिनम् ।

दुष्टनिःशेषसंहारकर्मोद्यतं

हृष्टपुष्टानुशिष्टप्रजासंश्रयम् ॥

प्रीणयामो वासुदेवं

देवतामण्डलाखण्डमण्डनम् ॥ २ ॥

sṛṣtisaṁhāralīlāvilāsātataṁ

puṣṭaṣāḍguṇyasadvigrahollāsinaṁ |

duṣṭaniḥśeṣasamhārakarmodyataṁ

hṛṣṭapuṣṭānunśiṣṭaprajāsaṁśrayaṁ

prīṇayāmo vāsudevaṁ

devatāmaṇḍalākhaṇḍamaṇḍanaṁ || 2 ||

2. We are propitiating Vāsudeva who is full and all round with expansive sport in the form of world creation, destruction, and other cosmic functions, who is lustrous with his spiritual body in the form of perfect six fold attributes (such as overlordship, valour, fame, wealth, general knowledge, and special knowledeg), who is assiduous in the act of total anninilation of the wicked, who is the refuge of those pepole that are contented, rich (with spiritual knowledge, and devotion), and highly disciplined, who is the integral ornament of the assemblage of the divinities.

उन्नतप्रार्थिताशेषसंसाधकं

सन्नतालौकिकानन्ददश्रीपदम् ।

भिन्नकर्माशयप्राणिसम्प्रेरकं

तन्न किं नेति विद्वत्सु मीमांसितम् ॥

प्रीणयामो वासुदेवं

देवतामण्डलाखण्डमण्डनम् ॥ ३ ॥

unnataprārthitāśeṣasaṁsādhakaṁ

sannatālaukikānandadaśripadaṁ |

bhinnakarmāśayaprāṇisaṁprerakaṁ

tanna kiṁ neti vidvatsu mīmāṁsitaṁ ||

prīṇayāmo vāsudevaṁ

devatāmaṇḍalākhaṇḍamaṇḍanaṁ || 3 ||

3. We are propitiating Vāsudeva who is the fulfiller of all that is prayed for by the eminent (devotees), who possesses glorious feet that confer transcendental bliss on those who bow down to them, who is the impeller in sentient beings of diverse actions and intentions, who is thoroughly enquired into by the learned (in philosophical lore) in this manner: 'Does Brahma not exist? Yes, indeed, Brahma exists; it is not that Brahma does not exist. He is the integral ornament of the assemblage of divinities.

विप्रमुख्यैः सदा वेदवादोन्मुखैः

सुप्रतापैः क्षितीशेश्वरैश्चार्चितम् ।

अप्रतर्क्योरुसंविद्गुणं निर्मलं

सुप्रकाशाजरानन्दरूपं परम् ॥

प्रीणयामो वासुदेवं

देवतामण्डलाखण्डमण्डनम् ॥ ४ ॥

vipramukhyaiḥ sadā vedavādonmukhaiḥ

supratāpaiḥ kṣitīśeśvaraiścārcitaṁ |

apratarkyorusaṁvidguṇaṁ nirmalaṁ

suprakāśājarānandarūpaṁ paraṁ ||

prīṇayāmo vāsudevaṁ

devatāmaṇḍalākhaṇḍamaṇḍanaṁ || 4 ||

4. We are propitiating Vāsudeva who is worshipped by the best of brahmins engaged always in vedic disquisitions and by the supremely valorous rulers of the earth, who is endowed with inscrutable and exalted knowledge itself as attribute, who is immaculate, whose body consists of excellent knowledge and unaging bliss, who is supreme,who is the integral ornament of the assemblage of divinities.

अत्ययो यस्य केनापि न क्वापि हि

प्रत्ययो यद्गुणेषूत्तमानां परः ।

सत्यसङ्कल्प एको वरेण्यो वशी

मत्यनूनैः सदा वेदवादोदितः ॥

प्रीणयामो वासुदेवं

देवतामण्डलाखण्डमण्डनम् ॥ ५ ॥

atyayo yasya kenāpi na kvāpi hi

pratyayo yadguṇeṣuttamānāṁ paraḥ |

satyasaṅkalpa eko vareṇyo vaśī

matyanūnaiḥ sadā vedavādoditaḥ ||

prīṇayāmo vāsudevaṁ

devatāmaṇḍalākhaṇḍamaṇḍanaṁ || 5 ||

5. We are propitiating Vāsudeva, surpassing whom verily, has not been accomplished by anyone and anywhere, in whose cxcellences conviction of those that have attained spiritual knowledge is superb, whose intention is unobstructed, who is absolute, adorable, independent, always proclaimed (as supreme) by those of superior intellect through the instrumentality of vedic argumentations, who is the integral ornament of the assemblage of divinities.

पश्यतां दुःखसन्ताननिर्मूलनं

दृश्यतां दृश्यतामित्यजेशार्चितम् ।

नश्यतां दूरगं सर्वदाप्यात्मगं

वश्यतां स्वेच्छया सज्जनेष्वागतम् ॥

प्रीणयामो वासुदेवं

देवतामण्डलाखण्डमण्डनम् ॥ ६ ॥

paśyatāṁ duḥkhasantānanirmūlanaṁ

dṛśyatām dṛśyatāmityajeśārcitaṁ |

naśyatāṁ dūragaṁ sarvadāpyātmagaṁ

vaśyatāṁ svecchayā sajjaneṣvāgataṁ ||

prīṇayāmo vāsudevaṁ

devatāmaṇḍalākhaṇḍamaṇḍanaṁ || 6 ||

6. We are propitiating Vāsudeva who is the annihilator of the continuous flow of misery of those who have realised Him, who is worshipped by Brahmā and Rudra praying: 'may we see the Lord, may we see the Lord', who is beyond the reach of those that are eternally damned even though He is the inner controller (of all sentient beings), who comes under the direction of the pious by his own volition, who is the integral ornament of the assemblage of divinities.

अग्रजं यः ससर्जाजमग्रयाकृतिं

विग्रहो यस्य सर्वे गुणा एव हि ।

उग्र आद्योऽपि यस्यात्मजाग्रयात्मजः

सद्गृहीतः सदा यः परं दैवतम् ॥

प्रीणयामो वासुदेवं

देवतामण्डलाखण्डमण्डनम् ॥ ७ ॥

agrajam yaḥ sasarjājamagryākṛtiṁ

vigraho yasya sarve guṇā eva hi ।

ugra ādyo' pi yasyātmajāgryātmajaḥ

sadgṛhitaḥ sadā yaḥ paraṁ daivataṁ ॥

priṇayāmo vāsudevaṁ

devatāmaṇḍalākhṇḍa maṇḍanaṁ ॥ 7 ॥

7. We are propitiating Vāsudeva who created Brahmā the foremost born and the presiding diety over 'mahat', whose body is verily all his attributes only, whose grandson is ugra (Ugra also called Rudra, Brahmā's eldest son) though born first (i.e. born before Indra and others), who is always held by the holy as the supreme diety, who is the integral ornament of the assemblage of divinities.

अच्युतो यो गुणैर्नित्यमेवाखिलैः

प्रच्युतोऽशेषदोषैः सदा पूर्तितः ।

उच्यते सर्ववेदोरुवादैरजः

स्वर्च्यतेब्रह्मरुद्रेन्द्रपूर्वैः सदा ॥

प्रीणयामो वासुदेवं

देवतामण्डलाखण्डमण्डनम् ॥ ८ ॥

acyuto yo guṇairnityamevākhilaiḥ

pracyuto'śeṣadoṣaiḥ sadā pūrtitaḥ ।

ucyate sarvavedoruvādairajaḥ

svarcyate brahmarudrendrapūrvaiḥsadā ॥

priṇayāmo vāsudevaṁ

devatāmaṇḍalākhaṇḍamaṇḍanaṁ ॥ 8 ॥

8. We are propitiating Vāsudeva who is always full of all excellences and free from all imperfections because of his being always abundant with auspicious attributes, who is expounded by the many argumentations of all the Vedas, who is unborn, who is duly worshipped always by prominent divinities such as Brahmā, Rudra and Indra, who is the integral ornament of the assemblage of divinities.

धार्यते येन विश्वं सदाजादिकं वार्यतेऽशेषदुःखं

निजध्यायिनाम् ।

पार्यते सर्वमन्यैर्न यत्पार्यते कार्यते चाखिलं सर्वभूतैः सदा ॥

प्रीणयामो वासुदेवं देवतामण्डलाखण्डमण्डनम् ॥ ९ ॥

dhāryate yena viśvaṁ sadājādikaṁ

vāryateśeṣaduḥkhaṁ nijadhyāyināṁ |

pāryate sarvamanyairna yatpāryate

kāryate cākhilaṁ sarvabhūtaih sadā ||

prīṇayāmo vāsudevaṁ

devātamaṇḍalākhaṇḍamaṇḍanaṁ || 9 ||

9. We are propitiating Vāsudeva by whom this Universe beginning with Brahmā is always sustained, by whom the entire misery of those that meditate upon him is warded off, by whom is accomplished all that is unaccomplished by others (such as Brahmā), impelled by whom all sentient beings perform all their actions, who is the integral ornament of the assemblage of divinities.

सर्वपापानि यत्संस्मृतेः संक्षयं

सर्वदा यान्ति भक्त्या विशुद्धात्मनाम् ।

शर्वगुर्वादिगीर्वाणसंस्थानदः

कुर्वते कर्म यत्प्रीतये सज्जनाः ॥

प्रीणयामो वासुदेवं

देवतामण्डलाखण्डमण्डनम् ॥ १० ॥

sarvapāpāni yatsamsmṛteh saṅkṣayaṁ

sarvadāyānti bhaktyā viśuddhātmanāṁ |

śarvagurvādi gīrvāṇasaṁsthānadaḥ

kurvate karma yatprītaye sajjanāḥ ||

prīṇayāmo vāsudevaṁ

devatāmaṇḍalākhaṇḍa maṇḍanaṁ || 10 ||

10. We are propitiating Vāsudeva by remembrance of whom always, all sins, of souls rendered stainless by devotion, get destroyed, who grants positions (in their respective realms) to divinities beginning with Brahmā (literally guru of Rudra), for pleasing whom righteous people perform their duty (obligatory and adventitious) who is the integral ornament of the assemblage of divinities.

अक्षयं कर्म यस्मिन्परे स्वर्पितं

प्रक्षयं यान्ति दुःखानि यन्नामतः ।

अक्षरो योऽजरः सर्वदैवामृतः

कुक्षिगं यस्य विश्वं सदाजादिकम् ॥

प्रीणयामो वासुदेवं

देवतामण्डलाखण्डमण्डनम् ॥ ११ ॥

akṣayaṁ karma yasminpare svarpitaṁ

prakṣayaṁ yānti duḥkhāni yannāṁataḥ ।

akṣaro yo'jaraḥ sarvadaivāmṛtaḥ

kukṣigaṁ yasya viśvaṁ sadājadikaṁ ॥

prīṇayāmo vāsudevaṁ

devatāmaṇḍalākhaṇḍamaṇḍanaṁ ॥ 11 ॥

11. We are propitiating Vāsudeva, to which supreme the work devoutly dedicated becomes an imperishable fruit-producer, by uttering whose names miseries melt away, who is indestructible, undecaying, ever free, in whose belly lies always the Universe beginning with Brahmā, who is the integral ornament of the assemblage of divinities.

नन्दितीर्थोरुसन्नामिनो नन्दिनः

सन्दधानाः सदानन्ददेवे मतिम् ।

मन्दहासारुणापाङ्गदत्तोन्नतिं

नन्दिताशेषदेवादिवृन्दं सदा ॥

प्रीणयामो वासुदेवं

देवतामण्डलाखण्डमण्डनम् ॥ १२ ॥

nandītirthorusannāmino nandinaḥ

sandadhānāḥ sadānandadeve matiṁ ।

mandahāsāruṇāpāṅgadattonnatiṁ

nanditāśeṣadevādivṛndaṁ sadā ॥

prīṇayāmo vāsudevaṁ

devatāmaṇḍalā khaṇḍa maṇḍanaṁ ॥ 12 ॥

12. May we that bear the exalted and impeccable appellation Nanditīrtha (the expression means Mādhvās) that are joyous and that have firmly fixed our intellect on the ever blissful Lord, propitiate Vāsudeva who grants eminence (to his devotees) by his tawny side glances associated with gentle smile, who has gladdened the multitude of all divinities, and sages, who is the integral ornament of the assmblage of divinities.

(Note: Nanditīrtha is Ānandatīrtha that means Madhva)

Canto IX

। अथ नवमं स्तोवम् ।

अतिमततमोगिरिसमितिविभेदन

पितामहभूतिदगुणगणनिलय ।

शुभतमकथाशय परम सदोदित

जगदेककारण राम रमारमण ॥ १ ॥

atimatatamogirisamiti vibhedana

pitāmahabhūtidaguṇagaṇanilaya ।

śubhatamakathāśaya parama sadodita

jagadekakāraṇa rāma ramāramaṇa ॥ 1 ॥

1. O Rāma, consort of Ramā highly adored, destroyer of multitude of mountains of darkness (ignorance), giver of prosperity to Brahmā, abode of assemblage of excellences, import of the holiest philosophical debate, supreme, ever shining, (ever wakeful) prime cause of the Universe, be my refuge.

विधिभवमुखसुरसततसुवन्दित

रमामनोवल्लभ भव मम शरणम् ।

शुभतमकथाशय परम सदोदित

जगदेककारण राम रमारमण ॥ २ ॥

vidhibhavamukhasurasatatasuvandita

ramāmanovallabha bhava mama śaraṇaṁ |

śubhatamakathāśaya parama sadodita

jagadekakāraṇa rāma ramāramaṇa || 2 ||

2. O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, evershining, prime cause of the Universe, always genuflected by divinities headed by Brahmā and Rudra, fascinator of Ramā's heart, be my refuge.

अगणितगुणगणमयशरीर हे

विगतगुणेतर भव मम शरणम् ।

शुभतमकथाशय परम सदोदित

जगदेककारण राम रमारमण ॥ ३ ॥

agaṇitaguṇagaṇamayaśarīra he

vigataguṇetara bhava mama śaraṇaṁ ।

śubhatamakathāśaya parama sadodita

jagadekakāraṇa rāma ramāramaṇa ॥ 3 ॥

3. O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, ever shining, prime cause of the Universe, possessor of a body of the nature of infinite excellences, and free from imperfections, be my refuge.

अपरिमितसुखनिधिविमलसुदेह हे

विगतसुखेतर भव मम शरणम् ।

शुभतमकथाशय परम सदोदित

जगदेककारण राम रमारमण ॥ ४ ॥

aparimitasukhanidhivimalasudeha he

vigatasukhetara bhava ma śaraṇaṁ ।

śubhatamakathāśaya parama sadodita

jagadeka kāraṇa rāma ramā ramaṇa ॥ 4 ॥

4. O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, ever shining, prime cause of the Universe, possessor of an impeccable and excellent body which is the very reservoir of infinite bliss and devoid of sorrow, be my refuge.

प्रचलितलयजलविहरण शाश्वत-

सुखमयमीन हे भव मम शरणम् ।

शुभतमकथाशय परम सदोदित

जगदेककारण राम रमारमण ॥ ५ ॥

pracalitalayajalaviharaṇa śāsvata

sukhamayamīna he bhava mama śaraṇaṁ |

śubhatama kathāśaya parama sadodita

jagadekakāraṇa rāma ramāramaṇa || 5 ||

5. O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, ever shining, prime cause of the Universe, reveller in agitated deluge waters, eternal, blissful, O fish (bodied), be my refuge.

सुरदितिजसुबलविलुलितमन्दर-

धर वरकूर्म हे भव मम शरणम् ।

शुभतमकथाशय परम सदोदित

जगदेककारण राम रमारमण ॥ ६ ॥

suraditijasubalavilulitamandara-

dhara varakūrma he bhava mama śaraṇaṁ ।

śubhatamakathāśaya parama sadodita

jagadekakāraṇa rāma ramā ramaṇa ॥ 6 ॥

6. O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme ever shining, prime cause of the Universe, and bearer of the mandara mountain moved to and fro by the great strength of gods and demons. O pre-eminent turtle- bodied, be my refuge.

सगिरिवरधरातलवह सुसूकर

परमविबोध हे भव मम शरणम् ।

शुभतमकथाशय परम सदोदित

जगदेककारण राम रमारमण ॥ ७ ॥

sagirivaradharātalavaha susūkara

paramavibodha he bhava mama śaraṇaṁ |

śubhatamakathāśaya parama sadodita

jagadekakāraṇa rāma ramāramaṇa || 7 ||

7. O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, ever shining prime cause of the Universe, bearer of the earth endowed with superior mountains and of the nature of extraordinary transcendental knowledge, O celestial boar, be my refuge.

अतिबलदितिसुतहृदयविभेदन

जयनृहरेऽमल भव मम शरणम् ।

शुभतमकथाशय परम सदोदित

जगदेककारण राम रमारमण ॥ ८ ॥

atibaladitisutahṛdayavibhedana

jayanṛhare' mala bhava mama śaraṇaṁ |

śubhatamakathāśaya parama sadodita

jagadekakāraṇa rāma ramā ramaṇa || 8 ||

8. O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, ever shining prime

cause of the Universe, slitter of the heart of the very strong son of diti (Hiraṇyakaśipu), O victorious Ṇṛhari, immaculate, be my refuge.

बलिमुखदितिसुतविजयविनाशन
जगदवनाजित भव मम शरणम् ।
शुभतमकथाशय परम सदोदित
जगदेककारण राम रमारमण ॥ ९ ॥

balimukhaditisutavijayavināśana
jagadavanājita bhava mama śaraṇam ।
śubhatamakathāśaya parama sadodia
jagadekakāraṇa rāma ramāramaṇa ॥ 9 ॥

9. O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, ever shining prime cause of the Universe, terminator of the triumph of the demons headed by Bali, and protector of the Universe, O unconquered (Vāmana), be my refuge.

अविजितकुनृपतिसमितिविखण्डन
रमावरवीरप भव मम शरणम् ।
शुभतमकथाशय परम सदोदित
जगदेककारण राम रमारमण ॥ १० ॥

avijitakunṛpatisamitivikhaṇḍana

ramāvara vīrapa bhava mama śaraṇaṁ |

śubhatamakathāśaya parama sadodita

jagadeka kāraṇa rāma ramāramaṇa || 10 ||

10. O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, ever shining prime cause of the Universe, exterminator of the host of unvanquished wicked kings, spouse of Ramā, O protector of the valiant (Bhargava) be my refuge.

खरतरनिशिचरदहन परामृत

रघुवर मानद भव मम शरणम् ।

शुभतमकथाशय परम सदोदित

जगदेककारण राम रमारमण ॥ ११ ॥

kharataraniśicaradahana parāmṛta

raghuvara mānada bhava mama śaraṇaṁ |

śubhatamakathāśaya parama sadodita

jagadekakāraṇa rāma ramāramaṇa || 11 ||

11. O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, ever shining

prime cause of the Universe, fire to the arrant demons, exalted, immortal, bestower of knowledge, O best of Raghus, be my refuge.

सुललिततनुवर वरद महाबल

यदुवर पार्थप भव मम शरणम् ।

शुभतमकथाशय परम सदोदित

जगदेककारण राम रमारमण ॥ १२ ॥

sulalitatanuvara varada mahābala

yaduvara pārthapa bhava mama śaraṇaṁ |

śubhatamakathāśaya parama sadodita

jagadekakāraṇa rāma ramāramaṇa || 12 ||

12. O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, ever shining prime cause of the Universe, best among those possessing exceedingly graceful from, bestower of boons, most powerful, protector of Pārtha, O best of Yadus, be my rufuge.

दितिसुतमोहन विमलविबोधन परगुण बुद्ध हे भव मम शरणम्।

शुभतमकथाशय परम सदोदित

जगदेककारण राम रमारमण ॥ १३ ॥

ditisutamohana vimalavibodhana

paraguṇa buddha he bhava mama śaraṇaṁ |

śubhatamakathāśaya parama sadodita

jagadekakāraṇa rāma ramāramaṇa || 13 ||

13. O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, ever shining prime cause of the Universe, deluder of demons, expounder (of philosophical wisdom) to the holy (such as Brahmā), possessor of exalted excellence, O Buddha, be my refuge.

कलिमलहुतवह सुभगमहोत्सव

शरणद कल्कीश हे भव मम शरणम् ।

शुभतमकथाशय परम सदोदित

जगदेककारण राम रमारमण ॥ १४ ॥

kalimalahutavaha subhagamahotsava

śaraṇada kalkīśa he bhava mama śaraṇaṁ |

śubhatamakathāśaya parama sadodita

jagadekakāraṇa rāma ramāramaṇa || 14 ||

14. O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, ever shining prime cause of the Universe, fire to the ills of the kali age, delight to the meritorious, shelter-giver, O Lord kalki, be my refuge.

अखिलजनिविलय परसुखकारण

पर पुरुषोत्तम भव मम शरणम् ।

शुभतमकथाशय परम सदोदित

जगदेककारण राम रमारमण ॥ १५ ॥

akhilajanivilaya parasukhakāraṇa

para puruṣottama bhava mama śaraṇaṁ ।

śubhatamakathāśaya parama sadodita

jagadekakāraṇa rama ramāramaṇa ॥ 15 ॥

15. O Rāma, consort of Ramā, import of the holiest philosophical debate, supreme, ever shining prime cause of the Universe, source of emergence and dissolution of the entire world, cause of transcendental bliss, perfect, O Puruṣottama, be my refuge.

इति तव नुतिवरसततरतेर्भव
सुशरणमुरुसुखतीर्थमुनेर्भगवन् ॥ १६ ॥

iti tava nutivarasatataraterbhava
suśaraṇamuru sukhatīrtha
munerbhagavan ॥ 16 ॥

16. O Lord, be the favourite protector of the saint sukhatīrtha who is thus completely absorbed always in your paean par excellence.

Canto X

। अथ दशमं स्तोत्रम् ।

अवन श्रीपतिरप्रतिरधिकेशादिभवादे ।

करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ १ ॥

avana śrīpatirapratiradhikeśādibhavāde |

karuṇāpūrṇa varaprada caritaṁ jñāpaya me te || 1 ||

1. O Saviour, all surpassing, source of Rudra and Brahmā, full of compassion, bestower of boons: (you are the) Lord of Śrī, (you are) nonpareil, acquaint me with thy deeds.

सुरवन्द्याधिप सद्वर भरिताशेषगुणालम् ।

करुणापूर्णवरप्रद चरितं ज्ञापय मे ते ॥ २ ॥

suravandyādhipa sadvara bharitāśeṣaguṇālaṁ |

karuṇāpūrṇa varaprada caritaṁ jñāpaya me te || 2 ||

2. O Thou adored by divinities, lord of all, bestower of boons on the worthy, full of all excellences carried to their perfection, full of compassion, bestower of boons, acquaint me with thy deeds.

सकलध्वान्तविनाशक परमानन्दसुधाहो ।
करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ ३ ॥

sakaladhvāntavināśaka paramānandasudhāho ।
karuṇāpūrṇa varaprada caritaṁ jñāpaya me te ॥ 3 ॥

3. O destroyer of all darkness (ignorance of the virtuous people), truly bestower of transcendental bliss. Wonderful (अहो) are the attributes of Hari. Full of compassion, bestower of boons. acquaint me with thy deeds.

त्रिजगत्पोत सदार्चितचरणाशापतिधातो ।
करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ ४ ॥

trijagatpota sadārcitacaraṇāśāpatidhāto ।
karuṇāpūrṇa varaprada caritaṁ jñāpaya me te ॥ 4 ॥

4. O Boat to cross the three worlds, with feet always worshipped (by the devotees), supporter of Sarasvatī's Lord (Brahmā), full of compassion, bestower of boons, acquaint me with thy deeds.

त्रिगुणातीत विधारक परितो देहि सुभक्तिम् ।
करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ ५ ॥

triguṇātita vidhāraka parito dehi subhaktiṁ |
karuṇāpūrṇa varaprada caritaṁ jñāpaya me te || 5 ||

5. O Surpasser of triple guṇas, unique supporter of all, grant me at all times and from all sides proper devotion. O full of compassion, bestower of boons, acquaint me with thy deeds.

शरणं कारणभावन भव मे तात सदालम् ।
करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ ६ ॥

śaraṇaṁ kāraṇabhāvana bhava me tāta sadālaṁ |
karuṇāpūrṇa varaprada caritaṁ jñāpaya me te || 6 ||

6. O contriver of causes (that bring about creation), progenitor, be absolutely my refuge always. O full of compassion, bestower of boons, acquaint me with thy deeds.

मरणप्राणद पालक जगदीशाव सुभक्तिम् ।

करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ ७ ॥

maraṇaprāṇada pālaka jagadīśāva subhaktiṁ |

karuṇāpūrṇa varaprada caritaṁ jñāpaya me te || 7 ||

7. O Giver of death and life, protector, Lord of the Universe, protect my right devotion from evils. O full of compassion bestower of boons, acquaint me with thy deeds.

तरुणादित्यसवर्णकचरणाब्जामलकीर्ते ।

करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ ८ ॥

taruṇādityasavarṇaka-

caraṇābjāmalakīrte |

karuṇāpūrṇa varaprada

caritaṁ jñāpaya me te || 8 ||

8. O Possessor of lotus-feet having a colour similar to that of the morning sun, possessor of impeccable glory, full of compassion, bestower of boons, acquaint me with thy deeds.

सलिलप्रोत्थसरागक मणिवर्णोच्चनखादे ।
करुणापूर्णवरप्रद चरितं ज्ञापय मे ते ॥ ९ ॥

salilaprotthasaragāka maṇivarṇoccanakhāde ।
karuṇāpūrṇa varaprada caritam jñāpaya me te ॥ 9 ॥

9. O Possessor of the hue similar to that of the water born (blue lotus), possessor of ruby-tinted exalted nail bases, full of compassion, bestower of boons, acquaint me with thy deeds.

खजतूणीनिभपावनवरजङ्घामितशक्ते ।
करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ १० ॥

khajatūṇīnibhapāvana varajanghāmitaśakte ।
karuṇāpūrṇa varaprada caritaṁ jñāpaya me te ॥ 10 ॥

10. O Possessor of holy and excellent shanks resembling rainbow like quivers, omnipotent, full of compassion, bestower of boons, acquaint me with thy deeds.

इभहस्तप्रभशोभनपरमोरुस्थरमाले ।
करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ ११ ॥

ibhahastaprabhaśobhanaparamorustharamāle ।

karuṇāpūrṇa varaphrada caritaṁ jñāpaya me te ॥ 11 ॥

11. O Thou having Ramā as a bee on (thy) sublime thigh hand-some like the radiant trunk of an elephant, full of compassion, bestower of boons, acquaint me with thy deeds.

असनोत्फुल्लसुपुष्पकसमवर्णावरणान्ते ।

करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ १२ ॥

asanotphullasupuṣpakasamavarṇāvaraṇānte ।

karuṇāpūrṇa varaprada caritaṁ jñāpaya me te ॥ 12 ॥

12. O Donner of an upper garment similar in colour to the fully blossomed lovely safflower. Full of compassion, bestower of boons, acquaint me with thy deeds at the time of death.

शतमोदोद्भवसुन्दरवरपद्मोत्थितनाभे ।

करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ १३ ॥

śatamododbhavasundaravarapadmotthitanābhe ।

karuṇāpūrṇa varaprada caritam jñāpaya me te ॥ 13 ॥

13. O Possessor of a naval from which sprang the most lovely lotus, the birth place of Brahmā, full of copassion bestower of boons, acquaint me with thy deeds.

जगदम्बामलसुन्दरगृहवक्षोवर योगिन् ।

करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ १४ ॥

jagadambāmalasundaragṛhavakṣovara yogin |

karuṇāpūrṇa varaprada caritaṁ jñāpaya me te || 14 ||

14. O possessor of a splendid chest, the lovely and holy abode of the Universal mother (Lakṣmī), contemplative sage, full of compassion, bestower of boons, acquaint me with thy deeds.

जगदागूहकपल्लवसमकुक्षे शरणादे ।

करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ १५ ॥

jagadāgūhakapallavasamakukṣe śaraṇāde |

karuṇāpūrṇa varaprada caritaṁ jñāpaya me te || 15 ||

15. O Possessor of a sprout like belly, the enveloper of the Universe (at the time of deluge); Source of world protectors (such as Brahmā), full of compassion, bestower of boons, acquaint me with thy deeds.

दितिजान्तप्रदचक्रदरगदायुग्वरबाहो ।

करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ १६ ॥

ditijāntapradacakradaragadāyugvarabāho ।

karuṇāpūrṇa varaprada caritaṁjñāpaya me te ॥ 16 ॥

16. O Possessor of worthy arms bearing the quoit (disc) the conch and the mace that cause the destruction of demons, full of compassion, bestower of boons, acquaint me with thy deeds.

परमज्ञानमहानिधिवदन श्रीरमणेन्दो ।

करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ १७ ॥

paramajñānamahānidhivadana śrīramaṇendo ।

karuṇāpūrṇa varaprada caritaṁjñāpaya me te ॥ 17 ॥

17. O Possessor of a face which is a mighty storehouse of perfect knowledge, O Thou who art like the full moon for the enjoyment of Lakṣmī, full of compassion, bestower of boons, acquaint me with thy deeds.

निखिलाघौघविनाशकपरसौख्यप्रददृष्टे ।

करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ १८

nikhilāghaughavināśakaparasaukhyapradadṛṣṭe ।

karuṇāpūrṇa varaprada caritaṁjñāpaya me te ॥ 18 ॥

18. O Possessor of a glance that annihilates all heaps of sins and confers (on the devotee) transcendental bliss, full of compassion, bestower of boons, acquaint me with thy deeds.

परमानन्दसुतीर्थमुनिराजो हरिगाथाम् ।

कृतवान्नित्यसुपूर्णैकपरमानन्दपदैषी ॥ १९ ॥

paramānandasutīrthamunirājo harigāthāṁ ।

kṛtavānnityasupūrṇaikaparamānanda padaiṣī ॥ 19 ॥

Supuṛṇka

19. The saint-royal named paramānandasutīrtha, wishing for the eternal kingdom of Viṣṇu who is completely perfect, pre-eminent, and of the nature of supreme bilss, composed this hymn to Hari.

Canto XI

। अथ एकादशं स्तोत्रम् ।

उदीर्णमजरं दिव्यममृतस्यंद्यधीशितुः ।

आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥ १ ॥

udīrṇamajaraṁ divyamamṛtasyandyadhīśituḥ |

ānandasya padaṁ vande

brahmendrādyabhivanditaṁ || 1 ||

1. I adore the feet of the overlord blissful Viṣṇu which are superb, free from infirmities, and divine; which pour forth beatific bliss, which are respectfully worshipped by Brahmā and others.

सर्ववेदपदोद्गीतं इन्दिरावासमुत्तमम् ।

आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥ २ ॥

sarvavedapadodgītam indirāvāsamuttamaṁ |

ānandasya padaṁ vande

brahmendrādyabhivanditaṁ || 2 ||

2. I adore the feet of Viṣṇu which are proclaimed by all the vedic words, which make an excellent residence for Lakṣmī, which are respectfully worshipped by Brahmā and others.

सर्वदेवादिदेवस्य विदारितमहत्तमः ।

आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥ ३ ॥

sarvadevādidevasya vidāritamahattamaḥ ।

ānandasya padaṁ vande

brahmendrādyabhivanditaṁ ॥ 3 ॥

3. I adore the feet of Viṣṇu the source (lord) of all divinities, which (feet) have cleft the mighty darkness (ignorance), which are respectfully worshipped by Brahmā and others.

उदारमादरान्नित्यमनिन्द्यं सुन्दरीपतेः ।

आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥ ४ ॥

udāramādarānnityamanindyaṁsundarīpateḥ ।

ānandasya padaṁ vande

brahmendrādyabhivanditaṁ ॥ 4 ॥

4. I adore devoutly the exalted and praiseworthy feet of Viṣṇu, the lord of Sundarī (Lakṣmī) daily, which (feet) are respectfully worshipped by Brahmā and others.

इन्दीवरोदरनिभं सुपूर्णं वादिमोहदम् ।

आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥ ५ ॥

indīvarodaranibhaṁ supūrṇaṁ vādimohadaṁ ।

ānandasya padaṁ vande
brahmendrādyabhivanditaṁ ॥ 5 ॥

5. I adore the feet of Viṣṇu which resemble the soft interior of a blue lotus, which are absolutely perfect, which destroy the delusion of the virtuous, which are respectfully worshipped by Brahmā and others.

दातृसर्वामरैश्वर्यविमुक्त्यादेरहोवरम् ।

आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥ ६ ॥

dātṛsarvāmaraiśvaryavimuktyāderahovaraṁ ।

ānandasya padaṁ vande
brahmendrādyabhivanditaṁ ॥ 6 ॥

6. O Wonderful! I adore the excellent feet of Viṣṇu which confer on all divinities prosperity, final liberation, and so on, which are respectfully worshipped by Brahmā and others.

दूराद्दूरतरं यत्तु तदेवान्तिकमन्तिकात् ।
आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥ ७ ॥

dūrāddūrataraṁ yattu tadevāntikamantikāt |
ānandasya padaṁ vande
brahmendrādyabhivanditaṁ || 7 ||

7. I adore the feet of Viṣṇu which verily are farther than the farthest (to non-devotees), and nearer than the nearest (to devotees) which are respectfully worshipped by Brahmā and others.

पूर्णसर्वगुणैकार्णमनाद्यन्तं सुरेशितुः ।
आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥ ८ ॥

pūrṇasarvaguṇaikārṇamanādyantaṁ sureśituḥ |
ānandasya padaṁ vande
brahmendrādyabhivanditaṁ || 8 ||

8. I adore the feet of Viṣṇu, the lord of divinities, which (feet) are the chief receptacle of all complete excellences, which have neither beginning nor end, which are respectfully worshipped by Brahmā and others.

आनन्दतीर्थमुनिना हरेरानन्दरूपिणः ।
कृतं स्तोत्रमिदं पुण्यं पठन्नानन्दतामियात् ॥ ९ ॥

ānandatīrthamuninā harerānandarūpiṇaḥ |
kṛtaṁ stotramidaṁ puṇyaṁ
paṭhannānandatāmiyāt || 9 ||

9. (May the devotee) reciting this merit producing hymn to Hari of blissful form, composed by the saint Ānandatīrtha, attain the state of blessedness.

Canto XII

। अथ द्वादशं स्तोत्रम् ।

आनन्दमुकुन्द अरविन्दनयन ।

आनन्दतीर्थपरानन्दवरद ॥ १ ॥

ānandamukunda aravindanayana |

ānandatīrthaparānandavarada || 1 ||

1. O Blissful, bestower of beatitude, lotus-eyed, (I bow down to you) conferer of the boon of exalted bliss on (me) Ānandatīrtha.

सुन्दरीमन्दिरगोविन्द वन्दे ।

आनन्दतीर्थपरानन्दवरद ॥ २ ॥

sundarīmandira govinda vande |

ānandatīrthaparānandavarada || 2 ||

2. O Sanctum of Lakṣmī, Govinda, I bow down to you Conferer of boon of exalted bliss on (me) Ānandatīrtha.

चन्द्रसुरेन्द्रसुवन्दित वन्दे ।

आनन्दतीर्थपरानन्दवरद ॥ ३ ॥

candrasurendrasuvandita vande ।

ānandatīrthaparānandavarada ॥ 3 ॥

3. O You who are adored by Candra and Surendra, I bow to you, conferer of boon of exalted bliss on (me) Ānandatīrtha.

चन्द्रकमन्दिरनन्दक वन्दे ।

आनन्दतीर्थपरानन्दवरद ॥ ४ ॥

candrakamandiranandaka vande ।

ānandatīrthaparānandavarada ॥ 4 ॥

4. O you who delight in the crown made of peacock feathers, I bow down to you. Conferer of boon of exalted bliss on (me) Ānandatīrtha.

वृन्दारकवृन्दसुवन्दित वन्दे ।

आनन्दतीर्थपरानन्दवरद ॥ ५ ॥

vṛndārakavṛndasuvandita vande ।

ānandatīrthaparānandavarada ॥ 5 ॥

5. O You who are well adored by the host of divinities, I bow down to you conferer of boon of exalted bliss on (me) Ānandatīrtha.

मन्दारसूनुसुचर्चित वन्दे ।

आनन्दतीर्थपरानन्दवरद ॥ ६ ॥

mandārasūnusucarcita vande ।

ānandatīrthaparānandavarada ॥ 6 ॥

6. O You who are well worshipped by the (fragrant) heavenly parijata flowers, I bow down to you, conferer of boon of exalted bliss on (me) Ānandatīrtha.

इन्दिरानन्दक सुन्दरवन्दे ।

आनन्दतीर्थपरानन्दवरद ॥ ७ ॥

Indirānandaka sundara vande ।

ānandatīrthaparānandavarada ॥ 7 ॥

7. O You who gladden Indira, you who possess pulchritudinous (of unseen unsurpassable beauty) form, I bow down to you conferer of boon of exalted bliss on (me) Ānandatīrtha.

मन्दिरस्यन्दनस्यन्दक वन्दे ।

आनन्दतीर्थपरानन्दवरद ॥ ८ ॥

mandirasyandanasyandaka vande ।

ānandatīrthaparānandavarada ॥ 8 ॥

8. O You who shower (ambrosia of grace) on those that are engaged in tidying up your mansion, I bow down to you conferer of boon of exalted bliss on (me) Ānandatīrtha.

आनन्दचन्द्रिकास्यन्दक वन्दे

आनन्दतीर्थपरानन्द वरद ॥ ९ ॥

ānandacandrikāsyandaka vande ।

ānandatīrthaparānandavarada ॥ 9 ॥

9. O You who shower down the moonlight of bliss, I bow down to you conferer of boon of exalted bliss on (me) Ānandatīrtha.

END OF DVĀDAŚA STOTRAM

॥ इति द्वादशस्तोत्रं समाप्तम् ॥

॥ श्री कृष्णार्पणमस्तु ॥

श‍ृणुतामलसत्यवचः परमं
शपथेरितमुच्छ्रितबाहुयुगम् ।
न हरेः परमो न हरेः सदृशः
परमः स तु सर्वचिदात्मगणात् ॥

śṛṇutāmalasatyavacaḥ paramam
śapatheritamucchritabāhuyugam |
na hareḥ paramo na hareḥ sadṛśaḥ
paramaḥ sa tu sarvacidātmagaṇāt ||

Hearken (O devotees) to the most excellent, pure and true utterance proclaimed on oath with uplifted arms: 'There is none superior to Hari; there is none equal to Hari. Verily, he surpasses the host of all sentient selves.'

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